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IDEAL PEAKS ARE POSSIBLE TO MEN:

HOLD TO THE HIGHEST, RESOLUTE AND STRONG,

AND THE GLAD MUSES WILL DESCEND AGAIN,

TO WALK THE ROADS OF KINGDOMS WHITE WITH SONG.

—EDWIN MARKHAM,

THE PACIFIC

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THAT QUEER MAN—FORD.

Yes, Mr. Ford is queer! So was Jesus of Nazareth queer. The latter went to Calvary for his queerness; but his ideas are today the world's highest ideals.

Note some of the queer things in some of the things in Mr. Ford's life. Having made millions in the automobile business, he became possessed with the idea that life would be bettered and brightened for the people in his employ if he should not hold on to his wealth in the usual way, but share to some extent with those who had helped him to make it. Accordingly he adopted a profit-sharing plan which caused many "wise-acres" to shake their heads ominously. But it continues to work; and it has planted ideas in human minds which will never get out even though the plan should ultimately end in failure. If it fails it will be the stepping-stone to something other and better.

Further Mr. Ford has let it be known that pardoned prisoners could always find a job in his factory. Some have betrayed the trust, but the offer stands.

Then, too, there is that bird preserve of his near his Detroit home—a place where protection and food are afforded all birds that may seek refuge there. A queer act, that! Yes and a humane one also.

Finally we have that pilgrimage across the ocean to the war-mad peoples of Europe. Visionary? Yes it was perhaps—according to our short view of things. It was just as visionary as was the mission two thousand years ago of the one who came to give life abundantly and who cried out at last: "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how often would I have gathered thy children together as a hen gathereth her chickens under her wings, and ye would not!"

"In spite of the stare of the wise
and the world's derision,
Dare travel the star-blazed road,
dare follow the vision."

WOULDN'T RIDE IN A JITNEY.

The writer was with three or four friends at a committee meeting in Mission Congregational Church not long ago when one inquired as to the quickest way to the ferry—about two miles distant. The reply of another was, "The quickest way but not the safest is to take a jitney." Then came the remark on the part of the writer: Any of you who desire can go that way of course; but as for myself I would walk to the ferry rather than ride in a jitney. I could not conscientiously patronize one." Feeling thus, it is with regret that we see an effort on the part of many people in Oakland to defeat the working of the ordinance which forbids their operation on certain business streets. It cannot be that the people of Oakland who are working to retain the jitneys have thought out the problem from beginning to end. In the ultimate the jitney cannot be good. A mis-guided Oakland paper said, when they first came, something in substance like this: As the stage coach gave way to the railroad, the horse car to the electric, so the street railway is to give way to the jitney; and the thing was hailed as a step foward. No argument can show it to be that to people who will carefully consider. It is a step backward. The jitney as it now is never can serve the public in general as the street car does; and there are no indications that jitney transportation can be so improved as to ever make it as good a servitor as the street car. But if allowed to continue it is inevitable that the jitneys will soon seriously cripple the street railways and ultimately bankrupt them. We now have these public service corporations where they can be controlled and made to deal fairly with the public, and nothing but blindness can lead us on to compass their destruction. This is in the interests even of the men who have been making a living out of the jitneys. They, as well as all other human beings, are called to consider not their individual welfare but the welfare of the community. And it should never be forgotten that only the welfare of the community can really be the welfare of the individual.

Since the foregoing was written a move has been made by the San Francisco business men to get the jitneys off of Market street, between Sixth street and the ferry. It is a consummation devoutly to be wished. People who desire to cross the street will have to develop wings if the present congestion is allowed to continue. The plea against the effort is that it will displace the heads or supporters of a thousand families. That would be regrettable, of course, but the larger good demands that the jitneys be eliminated so far as possible.

HOW WAR CHANGES MEN.

An educated French gentleman tells in the diary which was kept by him while fighting in the European war of the feeling which he had when he first lifted his gun to fire at the enemy—at men who had never personally done him any harm. He hesitated, and wished then and there that the war would end before he could make use of his rifle. But soon he was using every device to lead the Germans out from cover and was slaying them without compunction.

At one time he and others fixed up a dummy with a rope attached to it and running through the top of a tree so that when the device was operated it appeared to be a soldier climbing the tree. This brought the Germans up into view in their trenches and many were laid low. After a while the French party would let the dummy drop as if shot, then run him up again so as to bring on a fresh exposure on the part of the enemy. He says of this and other acts: "This was a gruesome amusement; but how could I have feelings of pity for the enemy?" He tells of a cold night when Germans came out of the trenches to warm their feet and of the slaughtering of them then also—all without any such feeling as he had when for the first time he lifted his rifle to shoot.

There comes a time, we are told by those who have

entered into a study of the experiences in war, when there is a great exhilaration in fighting. Such are the physical and mental conditions of the men lying under fire waiting for orders that there is great relief in action. Close together in the opposing trenches "it is as if one were contending all day and all night with a murderer in one's own house. . . . Every ruse, every stratagem is employed in the close personal contact. . . . Under these conditions the personalities of the men are altered; they become fatalists and think no longer of their personal affairs, their friends, or their homes. Their intensified attention is directed solely to their hostile vis-a-vis. They look neither to the right nor to the left, nor behind."

Dr. Crile, an eminent physiologist, whom we have just quoted, continues: "But the supreme bliss of forgetfulness is in an orgy of lustful satisfying killing in a hand-to-hand bayonet action, when the grunted breath of the enemy is heard and his blood flows warm on the hand. This is a fling back in phylogeny to the period when man had not controlled fire, had not fashioned weapons; when in mad embrace he tore the flesh with his angry teeth and felt the warm blood flow over his thirsty face. In this hand-to-hand fight the soldier sees neither to the right nor to the left. His eyes are fastened on one man—**his man.** In this lust satisfying encounter injuries are not felt—all is exhilaration; injury and death are alike painless."

PROHIBITION IS WORKING GREAT TRANSFORMATIONS IN PORTLAND.

The last week in January it was stated in a news item from Portland that there had been only 23 arrests for drunkenness for the first 21 days of the month, and that in this number were included the arrests on New Year's day, just a few hours after the prohibitory law went into operation. During October, November, and December 1915, the average number of persons jailed for drunkeness was 26 a day.

"The morals squad of the Police Department has prepared a long list of notorous women who have left Portland since Jan. 1. Every train and boat leaving the city for California carries a few. Itis estimated that 40 per cent of the notorious characters of Portland's underworld have already left the city.

"The booze bums, bar flies, lazy loafers, hoboes, lost-nerves, down-and-outs, and all the floatsam and jetsam which has hung about the sidewalks and lounged in the thirst emporioums of the North End, have evaporated, disappeared. They have vanished, like the classic Arab, who silently folded his tent and sole away.

"Four hundred men went into newly opened logging camps the first week under Prohibition. Bank clearings are increasing. Real estate is moving. The rent market has not been demoralized. There is more confidence and a healthier tone to business. The news columns of the wet newspapers tell this, and even their editorial columns have ceased to make insinuations to the contrary."

SOME OF THE RESULTS OF PROHIBITION IN DENVER.

On the 3rd of February the following news item was sent from Denver to the national Anti-Saloon headquarters at Westerville, Ohio:

"With a record of 52 arrests for drunkenness last month, as against 212 during January, 1915, and total of 503 arrests for all causes, as compared with 1,212 last January, the police are prepared to argue the Prohibition does prohibit to a large extent and that the drouth resulting from the enforcement of the Prohibition law has contributed materially to the moral uplift in Denver.

"Of the 52 persons booked at the city jail for drunkenness, 20 were taken into custody in the early hours of New Year's day. These 20 accumulated their jags before Denver went dry, so that, in reality, only 32 persons have managed, publicly, at least, to surmount the obstacles which confront the bibulously-inclined under existing circumstances.

"Each of these 32 paid $12, representing fine and court costs, for the result that the city treasury has been "sweetened" to the extent of about $385.

"There were 16 arrests during the month for alleged violations of the Prohibition law. Several convictions have been obtained and a number of cases still are pending.

"While the police admit that the decrease in the number of arrests for all causes cannot be attributed solely to the departure of J. Barleycorn, they argue that his going has contributed largely to the falling off in their business. Fights have been fewer than heretofore, desertion and non-support cases have decreased in number and the vags who in former years have been won't to fill up the city and county jails have sought more congenial climes."

THE MOVEMENT FOR THE BETTERMENT OF THE CONDITION OF INDIANS IN CALIFORNIA.

There is in California a corporation known as "The Indian Board of Co-operation." It is working for a humane and just treatment of the Indians.

The co-operation of the National Government is asked in order that about 2000 Indians now of school age may have educational advantages. Race prejudice, indifference and lack of proper equipment shut out many Indian children from the schools where the white children are educated.

In a communication to the Secretary of the Interior, by a committee of which Mr. Edward Hyatt, State Superintendent of Public Instruction, and Field Secretary Collett of the Indian Board of Co-operation, were members, it was said:

"Both the educational administration of the State and the Indian Board of Co-operation are strongly in favor of providing for the Indian children, so far as possible, in the districts already established, but are also anxious to solve the Indian educational problem of the state as rapidly as it can be done. To do this some additional school districts must be established for Indians now; but it is our expectation, as California becomes more settled, for these districts to finally become mixed by later changing boundary lines to take in the new white neighbors and Indians, thus keeping the ideal of the assimilation of the races.

"To accomplish this it will be necessary for the National Government to erect the school buildings needed, to pay tuition for the education of Indian children in the public school; to place one or more tactful agents in the field who should be well versed as to school law and California conditions and who shall give their entire time uninterruptedly to the work of arranging terms whereby the Indians shall be admitted to the public school."

The aim is also to secure such an appropriation as will make it possible to purchase land for two thousand homeless Indians.

It is desired also to provide for the sick, aged, and destitute.

We commend this work in its entirety to the readers of

The Pacific. David Starr Jordan, Chancellor of Stanford University, is the president of the board making this movement.

PACIFIC COAST NOTES.

Mormons and Catholics attend the Presbyterian Church services at Idaho Falls.

By unanimous vote the Presbyterian and Methodist churches at Flagstaff, Arizona, have federated, with a Methodist as pastor.

The American Issue states that the prohibition law has not caused any business depression in Oregon; that business has improved since the first of the year, and that if prohibition did not produce prosperity it is evident that it has not hindered it.

There are 512 Chinese in the city of San Jose. Of this number 466 are men. There are 14 boys attending the grammar schools of the city, one girl attending the San Jose High School, and four Chinese students at the College of the Pacific.

The San Francisco Labor Council is reported to have voted to take up the fight against the proposed prohibitory amendments. To any who may be inclined to think that prohibition would be inimical to Labor. We commended the article by Charles Stelzle in The Pacific this week.

The work of the Y. M. C. A. in the California hop fields was so helpful that it will be repeated this year. The ranchers say that they will gladly pay what it will cost! Everybody but the gamblers welcomed it. One young man said the last day: "Your help kept me from the booze."

The heart of the Field Secretary of the Church Building Society was glad the other day by the receipt of $1,000 from a worthy friend in Southern California, the same being an annuity gift, drawing interest during the life of the donor and after his demise to be used for the regular work of the Society in helping churches or parsonages.

The California Christian Advocate told last week of some progress in California toward the organic union of the two Methodist Episcopal Churches of the United States. On the 20th of last month the ministers of the Methodist Episcopal Church and the Methodist Episcopal Church, South, in the San Joaquin Valley, united in a ministerial union.

A Portland young woman who was one of the Ford Peace Expedition has returned. She tells of the missstatements sent out by some of the reporters, saying that several were carousing all night and were never in a condition to report anything. She expresses astonishment that newspaper managers should send such men—not able to report accurately activities in their own towns.

For several weeks the unemployment problem in Portland has been alarming. The Oregonian of February first stated: "Three thousand men are registered at the employment bureau. These men are destitute and deserving. Each man is the head of a family, with an average of three children, and they have been unable to obtain employment. Many of them, have broken up their furniture and parts of their homes for fire wood.

The most comprehensive evangelistic campaign Seattle has undertaken independent of outside leadership has been launched by the ministerial federation. The plan calls for simultaneous evangelistic meetings in every church of every denomination in the city, to be followed by larger group meetings in strategic centers, then four great downtown meetings, to close with a grand union effort during "holy week" in a large theater.

CHRONICLE AND COMMENT.

Dr. Wilfred Grenfell, the far-famed Labrador medical missionary, is serving as major with one of the British hospital forces near the front in France.

There are 4,000 Chinese in Chicago, but only 38 families. What is called "The First Chinese Evangelical Church" was organized there a few months ago with 55 charter members. It is interdenominational.

A Chicago saloon keeper went before the city council recently and stated that the saloons of that city were having an annual loss of eleven million dollars because of the Sunday closing law; that in the out-lying districts they were losing from a seventh to a half of their business.

That Christian organization called "The Friends" feels outraged in that some New York distillers have named one of their products "Old Quaker Pure Rye Whisky." An electric advertising sign has been put up in Columbus Circle, New York City. The Friends, or Quakers as they were known for several centuries, are endeavoring to stop this by Congressional act.

In an address, last week in New Orleans, Rabbi Wise of New York remarked: "Nations cannot afford to laugh at the Decalogue and the Sermon on the Mount." He said also that if Lloyd George had proposed two years ago to spend a billion dollars to put an end to preventable poverty he could not after that have been elected lieutenant governor of Louisiana; and yet already 30 billion dollars had been spent on the war.

"My Experience of Religion—a Personal Narrative," was the subject on which Dr. Nehemiah Boynton of Brooklyn spoke before one of the branches of the Y. M. C. A. in New York one day last week. Such a leaf as that out of a man's life ought to be helpful. In one of the gospels we read: "Phillip findeth Nathaniel and saith unto him, 'We have found him of whom Moses in the law and the prophets did write—Jesus of Nazareth, the son of Joseph.' "

The London Spectator scores what it calls "the middle-aged slacker" for not enlisting in the volunteer training corps, saying "Men between forty and sixty who are in good physical health and capable of marching and shooting should enlist.....No one proposes to punish the middle-aged slacker. His punishment will come after the war is over when he realizes that he did not even try to make any sacrifice of time and bodily strength in the cause of England."

A notable conference will be held in Chicago next week. It is in the interests of a movement to unite all branches of the Methodist Church in this country. Leaders in the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Protestant Methodist Church will give addresses. In 1909 Mr. John R. Lindgren, a trustee of Northwestern University, at Evanston, donated to the University $25,000 to be used for the promotion of deno-

minational unity. The conference held under the auspices of this foundation.

The Dawes hotel in Chicago, for men, has proved so much a success that one will be built for women. The hotel for men, in its two years of existence, provided 296,222 lodgings at a cost of five cents each, including bath; 62,437 baths with separate rooms at ten cents each, and 118,515 wholesome meals at an average cost of six cents. The deficit in two years, exclusive of interest on the investment, but allowing for depreciation, was only $2,904. During this period the free employment bureau found work for 3,400 guests.

A Latin American writes in the North American Review and declares that the realization of the lofty ideal of Pan-Americanism will remain an impossibility so long as the United States government stands out against a settlement of the Panama Isthmus question. He says: "In spite of her humiliation and deepseated grievance Colombia has never for a moment claimed the right to act as a judge in her own case." On the contrary it is stated she proposed and has never ceased to ask that certain simple points be submitted to the Permanent Court of Arbitration at the Hague. Roosevelt is quoted as having said, "I took the Isthmus and the laconic comment is: "And in fact he did."

Mrs. Wilson charmed and captured the women of Chicago when she was there with the President on his speaking tour. One woman remarked: "She is superbly beautiful, and I can't see how the President could help falling in love with her." Another said: "She is one of the most charming and beautiful women I have ever seen. Really she couldn't be lovelier. She was so dignified and gracious. Still another remarked: "We all fell in love with her. Everybody was just carried away by her charm of manner." Speaking of her attire, one said: "She has exquisite taste; but is a woman so handsome herself that adornment is unnecessary.

The Berlin correspondent of the New York Times writes that the man who might be called the economic dictator of Europe says calmly concerning the war "Isn't it nonsense? Can you imagine what it is all about. I can't. It seems to me to be the most terrible nonsense. But I see no way out.' And he goes on cruelly bending the industrial energies of Germany to the uses of war. This is his job." The correspondent says: "There must be a way out. Everybody keeps saying so; that is, everybody except the military element. And although Americans are disliked for obvious reasons, most Germans think the initiative for peace will come from the United States. That is why they refused to make light of the Ford expedition, and wondered why Americans did."

One who signs himself "A Student in Arms" writes in the last number of The Spectator, a London journal: "I have read recently two books dealing with the probable effect of the war on the churches. One of them was by a clergyman of the Church of England and the other by a Nonconformist layman. Both agreed that the churches were hopelessly out of touch with the average laity, and both were concerned with the problem which will confront the church when the war is over." The writer of the Spectator article would have the church so mobilized as to set free a large number of the younger clergy for work at the front. This, he thinks, would operate to bring them into sympathetic relations that would link more men to the church than anything else.

Frank Ilsley Paradise, Rector of Grace Church, Medford, Massachusetts, contributes to "The Nineteenth Century and After," one of the great London reviews, an article on "The Spiritual Crisis in America," in which he says: "The monstrous doctrine that the function of government is solely to protect the individual in his pursuit of private ends has eaten like a cancerous growth into every department of civil and social life." And then further along in his article he says: "Democracy, which aims to set men free, to sweeten and ennoble the human lot, is today lifting up its voice in the presence of an appalling danger. It is calling the people back from their false worship of personal success to the spirit of universal brotherhood. "

A recent visitor to Cambridge University, England, found only 600 undergraduates there. Usually there are not less than 4,000. He writes: "As I walked on from one place to another, in grandeur mixed with antiquity and quaintness, the place was empty. No undergraduates strolling about—athletic fields showing disuse. We went into the buildings—empty. Gate porters let us in here and there. They were the only people we saw. Windows closed everywhere and everywhere silence. What classes there are are sparse for numbers. One of the masters of a leading college said the other day that he has one lecture where his class consists of a solitary student, and he is an Indian. But the lecture goes on, this master solemnly delivering it to the single student."

The London Christian in its issue of January 13 states that for the first time Indian Christians have been recruited to form distinct companies of Indian regiments. "This step has been taken in response to the earnest desire of young men belonging to Christian families in the Punjab to serve in the War. The growth of the Indian Christian community in the last census period was 32.6 per cent. for the whole Dependency, but in the Punjab the number of Christians increased threefold, though it is still relatively small, contributing in 1911 only some 200,000 of the 3,876,000 Christians in India. Three double companies have been formed accordingly, consisting of Punjabi Christians. One of them, comprising Anglicans, has been put in a light regiment now on service, while two double companies of Presbyterians have been attached to a regiment of light infantry at Bangalore."

DECEIT.

Deceit is like the swish and swash
Of the ocean's surf, on a wind-swept shore,
Which shifts the sands and traces forms,
That soon are lost and seen no more.

With arching waves and cresting caps,
And a rise and fall that is never sure,
It lays the marks of the ebbing tide,
On a shifting sand that will not endure.

Sensationalism in literature is closely connected with sensuality in society.

THE CHURCHES FOR THE YEAR NINETEEN HUNDRED FIFTEEN.

The Federal Council of Churches reports a gain in church membership of 648,179 in 1915.

Out of the 100,000,000 population in the United States, 39,375,271 are members of religious bodies of some kind, or two out of every five in round numbers. According to Rev. Dr. Carroll, the statistician, the gains last year of all bodies were 648,193, as against 779,276 the previous year. This census expert, following the United States Government's plan some years ago, deducts fifteen per cent in the case of Roman Catholics for children not old enough to be counted as members, and in some degree to equalize the reckoning between actual membrs and population. Roman Catholic total population, according to official data of that church, is 16,309,000.

In the case of Lutherans, Dr. Carroll shows a loss last year, but his figures are above those of the official Lutheran year book, even if the loss be allowed. Lutherans say their churches grew at a normal rate last year.

Dr. Carroll's return of present membership and growth of the well known Christian bodies in the United States follows:

Religious Body.	Present Membership.	Growth in 1915.
Baptists North	1,252,633	14,310
Baptists South	2,705,121	112,804
Baptists Colored	2,018,968	...
Catholics, Eastern Orthodox	467,500	5,000
Catholics, Roman	14,049,063	259,426
Congregationalists	771,362	16,274
Disciples of Christ	1,363,100	...
Evangelicals	205,255	14,962
Friends (Quakers)	120,712	...
Lutherans	2,434,186	—10,786
Methodists North	3,657,594	54,329
Methodists African	620,000	...
Methodists Zion	568,608	...
Methodists Protestant	201,110	20,728
Methodists South	2,072,035	66,328
Presbyterians North	1,495,157	52,659
Presbyterians United	153,651	5,431
Presbyterians South	332,339	21,737
Protestant Episcopal	1,058,804	26,193
Reformed (Dutch Branch)	126,847	3,704
Reformed (German)	320,459	7,779
Unitarians	70,542	...
United Brethren	360,387	38,343
Universalists	55,000	3,000

The Lutheran year book just issued shows a gain of 62,100, and not loss as indicated by the council. Unofficial figures for the Disciples of Christ indicate a gain last year of 31,000. The statistics are delayed.

In numbers of children in Sunday schools the United States leads the world. The enrollment in Protestant in Protestant schools alone is in even figures 16,000,000, with 1,500,000 officers and teachers. Protestant bodies of all the world have somewhat more than 30,000,000. The proportion of children under Bible instruction to the total number in the respective countries is largest in the United States, and next largest in the islands of the South Seas. In all Europe the proportion is barely a fifth of that in the countries named. Methodists lead all Protestant bodies in number of children as compared with adult membership.

A RUN STARTED TOWARD "PREPAREDNESS."

It is not possible to tell what the feeling of the majority of the people of this country is toward the "preparedness" program of President Wilson—nor what the vote with reference thereto will be in congress.

We are not inclined to believe that the President's speaking tour will make much impression on any very large number of the most thoughtful people—especially on second thought. Many even of the friends and admirers of President Wilson cannot escape from the conclusion that there is actually no more to fear than there has been for many months; and that only the impression of party leaders that there was no hope for his party in the presidential election this year, without giving heed to the "preparedness" cry, could have led to his change of attitude. Others will not believe this of Mr. Wilson, and hold to the thought that he has heard something drop; but are not able to conclude that he has interpreted the dropping aright.

Events of late have reminded us of the following story:

Once upon a time a rabbit was asleep under a tree. All at once he awoke and thought: "What if the world should go to pieces! What then would become of me?"

At that moment some monkeys dropped a cocoanut. It fell on the ground just back of the rabbit.

Hearing the noise, the rabbit said to himself: "The earth is going to pieces!"

And he jumped up and ran just as rapidly as he could, without even looking back to see what made the noise.

Another rabbit saw him running, and called after him, "What are you running so rapidly for?"

"Don't ask me!" he cried.

But the other rabbit ran after him begging to know what was the matter.

Then the first rabbit said: "Don't you know? The earth is all going to pieces!"

And on he ran, and the second rabbit ran with him.

The next rabbit they met ran with them when he heard that the earth was going to pieces.

One rabbit after another joined them, until there were hundreds of rabbits running as rapidly as they could go.

They passed a deer, calling out to him that the earth was going to pieces! The deer then ran with them.

The deer called to a fox to come along, because the earth was going to pieces.

On and on they ran and an elephant joined them.

At last the lion saw the animals running, and heard their cry that the earth was going to pieces. He thought there must be some mistake, so he ran to the foot of the hill in front of them and roared three times.

This stopped them, for they knew the voice of the King of Beasts, and they feared him.

"Why are you running?" asked the lion.

"Oh, King Lion," they answered him, "the earth is going to pieces."

"Who saw it going to pieces?" asked the lion.

"I didn't," said the elephant. "Ask the fox—he told me about it."

"I didn't," said the fox.

"The rabbits told me about it," said the deer.

One after another of the rabbits said, "I did not see it, but another rabbit told me about it."

At last the lion came to the rabbit who had first said that the earth was going to pieces.

"Is it true that the earth is going to pieces?" the lion asked the foolish, timid rabbit.

"Yes, O lion, it is," said the rabbit. "I was asleep under a palm tree. I woke up and thought, 'What would become of me if the earth should go to pieces?' at that very moment I heard the sound of the earth breaking up and I ran away."

"Then," said the lion, "you and I will go back to the place where the earth began to break and see what is the matter."

So the lion put the little rabbit on his back, and away they went like the wind. The other animals waited for them at the foot of the hill.

The rabbit told the lion when they were near the place where he slept, and the lion saw just where the rabbit had been sleeping.

He saw, too, the cocoanut that had fallen to the ground near by. Then the lion said to the rabbit: "It must have been the sound of the cocoanut falling to the ground that you heard. You foolish rabbit!"

And the lion ran back to the other animals and told them all about it.

If it had not been for a wise King of Beasts they might be running still.

It is evident that President Wilson's alarming utterances in his recent addreses started many persons on the run toward what is called "preparedness"—vague though those utterances were. Sober, second thought has caused some to halt in the run. Others have not yet heard any voice either within or without to convince them that the President has made any mistake.

HOW ABOUT THE JAPANESE?

Mr. O. G. Villard, one of the owners of the New York Post, asks this question in an article having the caption "Wondering What the President Meant?" Mr. Villard wrote from Washington where he has been for some time keeping track of events. After considering Germany and England and reaching the conclusion that we had nothing to fear from those quarters he turns to Japan:

"But how about the Japanese? Ever since the President's flop on the preparedness issue, one has heard from time to time here in Washington intimations that the real danger is not from Germany or from England, as Mr. Mann would have us believe, but from the other side of the world. There is always an undercurrent here in Washington against the Japanese, which is usually to be traced to navy circles. For instance, there is the persistent report that last year an American fleet in a Chinese river was suddenly blockaded by a Japanese fleet which anchored so as to prevent the egress of the American warships, and there are assertions that the crews went to quarters. Obviously the story will not bear analysis. Could anything be more absurd than to assume that a Japanese commander, without any excuse in the world, would seek to embroil the two nations without even consulting Tokio? But if he acted on orders from home, why has not the matter been officially taken up? Why have we heard nothing of the inquiries our State Department must have made, and the reply of the Mikado's Government? Yet it is just this sort of wild story that cannot be substantiated which does so much harm.

"Now there is no denying that our relations with Japan are not satisfactory. There have appeared in print translations of statements by Count Okuma that do not read well. They show that the Japanese are still smarting under what they consider the unjustifiable discrimination against them in California, and being a proud and haughty people, they are not likely to rest content until they are placed on a footing with other nations. Coming from a responsible Japanese official these are not favorable signs. If anybody thinks that our relaitons with Japan have been straightened out he is mistaken."

"Well, the question may be asked, Does not that prove the President's point? Does not that mean that we ought to prepare at once? It does mean that we ought to prepare for peace at once and that this Government should earnestly devote itself, not to the inflaming of the jingo sentiment in Japan by arming against it, just when Admiral Kato, the Japanese Minister of Marine, has publicly stated that in Japanese estimation the American fleet as it stands today has double the strength of the Mikado's, and our own naval officers have testified before Congress that they consider our fleet far superior to the Japanese. Any additional arming would certainly be taken up by the war party in Tokio as a direct and threatening menace to Japan's safety. Every security league and Japanese defence society would instantly be shrieking for more men and more ships.

"Arming by us is not what the situation calls for. What is needed is a determined effort on the part of our Government to remove the causes of friction between the two countries in so far as it lies within the power of the Federal Government to do so. What galls the Japanese is that our Government is not making any serious effort to get at the sore spots and heal them. A mere exhibition of a sincere desire on our part to try to do so would of itself be of the greatest service in calming public opinion in Japan, but the fact is that, owing to the European war, our Government has dropped the negotiations with Japan and made an excuse of our absorption in our difficulties with the nations on the other side of the Atlantic. When I asked the other day one of the highest officials in the Government whether any plan had been mapped out or anything was being done by the Wilson Government with a determined purpose to remove the causes of friction with Japan, I could not get an affirmation.

"But it is said, the problem is insoluble as long as the Californians persist in their attitude. It is nothing of the kind. Dr. Gulick has advanced a solution of the immigration problem which would satisfy Japanese amour propre and all except the wildest anti-Japanese agitators on the Coast. Mr. Taft has been urging a simple statute which would make it impossible for a band of lawless agitators in a single state to embroil us in war with another country. What he asks is simply that the Federal Government have responsibility in a case like that, and that Americans should not again see a situation like the humiliating one that arose when we killed some harmless Italians in New Orleans, and Louisiana refused to pay indemnity and the United States could not.

"Now, supposing that Mr. Wilson were to take the stump on behalf of rational measures like this, and lay down, as his slogan, that the United States was 'too proud to fight until every possible sensible humanitarian effort to remove every cause of friction had been made.' Is there any doubt that the American people with its sense of fair play would rise to him? Or that he would be doing a far more constructive and statesmanlike bit of work than he is doing now by trying to scare people into taking his brand of preparedness with veiled hints of serious foreign complications lurking in the background?

"There is no doubt that some such policy of our Government is what the situation calls for. The high official with whom I talked and who has the Japanese problem much on his mind lays the blame on the newspapers of this country, who, he says, are not calling attention adequately to what is going on in Japan. The press may be delinquent, but if it is it is not nearly so much so as the officials who are charged with the solemn duty of keeping us at peace with other nations. They are not paid merely to prepare for the final eventuality of war, but to prevent war by removing obvious causes which are by no means impossible of removal. But this is the hardest thing, as the events in Europe in 1914 so clearly showed, to get into a diplomat's head. He would much rather tour his country, exciting people's passions, talking about the menace to our precious institutions, and the duty of arming for protection, than settle down to the arduous labor of rousing public opinion in and out of Congress so that justice may be done a neighbor with whom there has always been peace. In the case of Japan, if we get into serious trouble, it will be because our statesmen are calmly letting us drift there without zealously laboring to prevent it. And it is astonishing how many people in high position one meets here who think that a conflict with Japan is inevitable, but invariably lay the blame, not upon Japan, but upon the United States."

THE NEXT STEP IN MUNICIPAL GOVERNMENT—THE CITY MANAGER.

An Address Before the Oakland Rotary Club, by Albert W. Palmer, Pastor of Plymouth Church, Oakland.

I speak on this subject not as an expert, but simply as an interpreter of what I believe the best and sanest experts have arrived at.

The history of city government in this country is an interesting one. It begins with the Colonial town meeting and the committee of selectmen—a very simple machinery for an age when the community was small. The adoption of the Federal Constitution had a marked effect on city government. Cities began to imitate the division of legislative, executive and judicial functions. Some cities even went so far as to have city councils with two chambers corresponding to the Senate and the House of Representatives. The councilmen represented local wards and were apt to be more interested in their individual wards than in the city as a whole. The evils of this form of government were the "log-rolling" by the councilmen, the lack of concentrated responsibility as shown by the constant "passing the buck" between the Mayor and Council and the genneral inefficiency which made James Bryce say that our cities were the weakest point in our government machinery. The idea that "to the victors belong the spoils," so popular in national politics also had disastrous effects in the cities until partially checked by civil service reform.

The first radical move to improve the form of city government was the development of the commission form of government following the great disaster at Galveston. That city in its emergency disregarded the time honored separation of legislative and executive functions and entrusted its government to what was practically an executive committee of five men. The commission form of government as it grew out of this Galveston experiment is a distinct advance over the older form. It concentrates responsibility in a commission of five men. It has this commission elected at large and so does away with the "log rolling" between the members representing different wards, thus doing away also with the "passing of the buck" between the Mayor and the council. While it is not entirely satisfactory, it is so much better than the older form which it succeeded that no city having adopted the commission form of government has ever contemplated going back to the previous form of organization.

The commission form of government has, however, now been in operation long enough for us to learn its essential weaknesses. These weaknesses indicate what points need to be reinforced and point out the direction in which the future evolution of municipal government must proceed.

The weaknesses of the commission form of government are these: First, its lack of unity. Instead of a single responsible head for the city you have five heads, each commissioner being supreme in his own department. This lack of any thoroughgoing correlation between departments makes for poor team work. It is inefficient and wasteful. No other enterprise so large as a big city would think of managing its affairs in so disjointed a fashion. Someone has said: "armies have often won battles under poor generals, but no army was ever victorious when commanded by a debating society!" The average city commission tends perilously to become a debating society.

Second: The commissioners are not experts in their representative departments. Here in Oakland we have seen a man trained and educated as a civil engineer put in charge, not of the department of public works, but of public health and safety; a man trained as a merchant put in charge of the department of public works; and a man without any technical financial training made commissioner of public finances. The result is that the commissioners, when elected, are compelled to set to work to learn the business of the department to which they are assigned. I am not criticising the way in which they have measured up to their responsibilities or failed so to measure up. I am simply pointing out that as a proposition in scientific management it is not a wise proceeding to put men in charge of large enterprises for which they have not been trained. A bright man put up against a new job will master it in time, but the tax payers will have to pay for his mistakes and about the time he learns how to handle the job we fire him, get a new amateur and stand the expense of making him in turn into a professional.

The third weakness in the commission form of government is that men are elected to offices requiring high administrative ability on the basis of their capacity to get votes. Now a man may be a very excellent vote getter and a very poor administrator. The capacity to make a whirlwind campaign and make speeches which bring tears to people's eyes doesn't necessarily indicate executive ability or guarantee efficiency in administrating the city's business. In fact, these two qualities are quite apt to be separated. The man who has splendid executive power is often temperamentally incapable of popular appeal. We select men for a hard headed practical task largely by an emotional test. It is as if you wanted an efficient stenographer and held a test to see which of the girls who applied for the position could get the most applause from a crowd for singing a solo. She might be a very good soloist and a very poor stenographer. Your politician may be a very good politician and a very poor city executive.

The fourth weakness in the commission form of govern-

ment is that the salaries are too low. A $3600 salary for a political job will not attract any man who can make even $3000 in some other line. The men who are capable of handling the enormous amount of work and assuming the great responsibilities which fall to the city commission are already earning a salary considerably above $3,600 in the outside world. The tendency is for men of limited capacity, to whom a $3600 salary looks big, to seek the position of city commissioner, while men of greater experience and ability cannot afford to accept the salary offered. It is rather an anomalous situation where a community pays its commissioner $3600 a year, its Mayor $4200 and the Secretary of its Commercial Club $6000.

The net result of these weaknesses of the commission form of government is that cities have been disappointed on the whole in the quality of men who have sought public office, that the administration has generally proved expensive with a high tax rate and that there has been a lack of unity and efficiency in the city government.

The next step in the evolution of the commission form of government and the logical way of meeting the weaknesses just mentioned is what is known as the City Manager plan. This plan is already in operation in some twenty cities, two of the most prominent being Dayton, Ohio, and San Diego, California. Its essential elements are three. First, an unpaid commission elected by the people from the city at large. This is the policy-forming body of the city, corresponding roughly to the Board of Directors of a large corporation. It would not need to meet oftener than once a week for two hours in the evening and, therefore, its members would not need to be paid. Men who could not afford to sacrifice their private business to accept a $3600 job as commissioner, could be induced to give one evening a week to the service of the city without pay, just as now public spirited citizens are giving on the library, park, play ground and other boards similar service without a cent of remuneration. This unpaid commission would have as its chief task the selection of a city manager.

The second element in the city manager form of government is the city managers himself. He would have charge of and be held responsible for the practical administrtion of all the business of the city. He would be responsible for the results just as the superintendent of a railroad is held responsible by the Board of Directors. He would be selected on the basis of his knowledge of municipal affairs and his proved executive ability. He would preferably be an engineer of ten years' experience. He would be selected by placing adveritisements in at least two technical journals of national circulation and in ten newspapers, at least four of them being published East of the Mississippi River. The idea would be to select the most competent and efficient man in the whole country for the job of administering the city.

Dayton, Ohio, for example, offered Colonel Goethals $25,000 to become its city manager. Oakland ought to be prepared to pay from $10,000 to $15,000 for a big enough man.

Now it is entirely feasible for a council elected at large to select such a city manager. I am not a physician, but I can select for you a first-class surgeon. I am not a college president, but I can recommend for you an absolutely high grade university. The men of your council may not be technical city administrators, but they can come pretty close to picking out from a group of candidates, the best trained and most efficient man. The city manager, once installed, would organize and unify all the city business on an efficiency basis having his deputies in charge of each department. City employees would be guaranteed permanent tenure of office under a civil service efficiency system. This would build up trained and experienced administrators of the city's business, all working under one head in a uniform system.

The third element, and by no means an unimportant one, in the city manager plan, is the public budget. This would be prepared by the manager, presented to the council and printed in pamphlet form for public distribution. It would show the amount apportioned and expended by each department during the year and it would give in parallel columns both the total and unit costs for the coming year and for previous years so that the public could see plainly the increase or decrease in expenditures for any object and the relative economy and efficiency of administration. After ample time for public hearing, the council would accept or amend the budget as presented.

The advantages of this form over the present commission form of government are obvious. It would make it possible to secure stronger men on the city council. It would give us a government managed, not by amateurs, but by a trained and expert city administrator. It would result in a unified city government, thus making for economy and efficiency. It would provide for a permanent and experienced city administration, for a city manager would be retained as long as he made good on the job. Even if the council for personal or selfish reasons discharged a city manager, his successor, on account of the public budget system, would find himself compelled to do as well, if not better than his predecessor. As more cities adopt the city manager plan, there will grow up a class of trained executives who will make city administration their permanent profession. If a man makes good with a city of ten thousand, he can reasonably expect to be called to administer the affairs of a city of 50,000, and if his work in the city of fifty thousand shows good results, he will be qualified for a city of five hundred thousand.

One has only to look at any other big business enterprise to see why the commission form is unsatisfactory and how the city manager form would improve matters. Suppose the stockholders of a railroad elected a Board of Directors and these directors without any technical training in railroading appointed one of their members General Passenger Agent and put another in charge of the Rolling stock and shops and another in charge of the operation of trains, etc. What would happen to that railroad? Why does the Board of Directors in a railroad select a superintendent and then hold him responsible for results? Why should not a city commission, which is the Board of Directors of the corporation to which you and I and all belong—a big corporation and an important one, the city of Oakland—why should not this commission select a trained and competent manager for the city?

Why shouldn't a life
Be free as a song,
Unembittered by strife
And unclouded by wrong?
O my heart, be thou pure,
O my soul, be thou strong—
As the hills that endure,
As the mountains that throng.

—Robert Loveman.

WILL ONE MILLION WORKINGMEN LOSE THEIR JOBS IF THE SALOONS ARE CLOSED?

Charles Stelzle.

According to the defenders of the saloon one million workingmen would permanently be thrown onto the labor market following the introduction of national prohibition. This argument is based entirely upon the absurd proposition that if the liquor dealers fail to get the money now spent for beer and whiskey nobody else will get it. It is assumed that if a man does not spend a dollar for "booze" he will throw that dollar into the sewer or into some kind of a bottomless pit, instead of using it to purchase some other commodity which will do good instead of harm, which will have a permanent value, and which will give the workingmen of the country more work, more wages, and greater prosperity every way than if the same amount of money were spent for beer and whiskey.

A good deal is being said about the enormous amount of capital invested in the liquor industry; and yet, according to the Statistical Abstract of the United States, for every $1,000,000 invested in the average industry, practically four times as much raw material is required, four times as much wages are paid, and four times as many workers are employed, as is the case in the liquor industry.

Let us take five leading industries in the United States, and compare them with the liquor business, with reference to the number of wage-earners employed. For every $1,000,000 invested in each of these industries the following number of wage-earners are employed: Liquor, seventy-seven; iron and steel and their products, 284; paper and printing, 367; leather and its products, 469; textiles and their finished products, 578; lumber and its manufactures, 579. These figures prove that the iron industry employs nearly four times as many, paper and printing nearly five times as many, leather six times as many, textiles seven and one half times asmany ,and lumber seven and one half times as many workers for every $1,000,000 invested as does the liquor industry.

What is the ratio of wages paid the workers to the amount of capital invested in the liquor business, as compared with each of the industries noted? Here are the figures: Liquor, 5.6 per cent; iron, 17.6 per cent; paper, 21.3 per cent; leather, 23.5 per cent; textiles, 23.8 per cent; lumber, 27.1 per cent. A quick glance at these figures shows how comparatively little the labor man gets out of the liquor business. If the $2,000,000,000 which we now spend for intoxicating liquor were spent for bread and clothing—the two staple articles in the life of the workingman—it would give employment to nearly eight times as many workers, who would collectively receive five and one half times as much wages as is now the case in the liquor business.

Beside this, it would require $600,000,000 worth of additional raw material to what the liquor industry now uses. It would not be necessary to spend all of the $2,000,000,000 for bread and clothing if the liquor industry were destroyed, but if the transfer of this money into the legitimate industries mentioned above would produce the results described, is it not fair to say that substantially the same general results would be achieved if the total sum were distributed among all of the industries that would receive the benefit of increased business were men to spend money for the necessities of life, as well as for legitimate luxuries, instead of for beer and whisky? If this were done, the men who make glass bottles, barrels, automobiles, signs, printing material, cabinet work, and other products for use in the liquor business, would find jobs in turning out these same materials for other industries.

The figures given by the liquor interests as to the number of men who would be affected by the abolition of the liquor traffic are greatly exaggerated. The census report for 1910 tells us that in all manufacturing industries there were then employed 6,616,046 persons. The liquor industry employed 62,920, or just about one per cent of the total. But of this number only about 15,000 were brewers and malsters, distillers and rectifiers. The remainder of the 62,920 were employed as engineers, carpenters, machinists, teamsters, bottlers, etc.—occupations which are not at all peculiar to the liquor business. There were more teamsters employed than there were brewers and malsters, distillers, and rectifiers.

There are about 100,000 bartenders in the United States. What will become of these when the saloon is abolished? What is it that makes a successful bartender? It is his ability as a salesman, and a man who is a good bartender will make a good clerk or salesman in practically any other kind of business. Furthermore, it requires many more people to sell $2,000,000,000 worth of bread and clothing, for example, than it does to sell liquor of the same amount. And it is more than likely that at least as many salaried employees, such as traveling salesmen, bookkeepers, and stenographers will be employed.

But what about the 15,000 or so brewers and malsters, distillers and rectifiers? They will, of necessity, be compelled to adjust themselves to changed conditions. But this does not mean that they will either go adrift or cause a labor panic. The constantly changing situation in the industrial world in this country often compels men to transfer from one occupation to another, many of them being required to learn entirely new trades. Take, for illustration, the situation when the Mergenthaler typesetting machine was introduced—the printers thought that their trade was destroyed. However, they immediately learned how to run the type-setting machines, with the result that to-day there are more printers employed than ever before, and they are receiving higher wages than at any other time in their history.

As a matter of fact, however, more workingmen lose their jobs because saloons are open than would be the case were the saloons to be closed. As somebody put it, "When liquor puts a man out of a job it unfits him for another job. When no-license puts a bartender out of a job it makes him a wealth-producing workingman, instead of a wealth-destroying workingman. It is better that the bartender should lose his job and get a better one, than that dozens of his patrons should lose their jobs and be unfitted for any job."

"OLD TESTAMENT HISTORY."

A New Book in a Bible Study Series.

This book is by Ismar J. Peritz, Professor of Biblical Languages and Literature in Syracuse University.

There may be books on the Old Testament as valuable as this for the average reader, but we have not seen them.

The author states in the preface: "Only where silence would leave the biblical situation obscure was it deemed necessary to enter into the discussion of critical questions,

and then only in the briefest way possible. The logical movement of Old Testament history is the outcome of the critical use of the biblical material proves ultimately its strongest justification."

However, the remark further is: "But it should not be forgotten that there is strict practical religious value in biblical criticism. For it has become evident that the uncritical use of the Bible in taking everything just as it stands has led in large measure to a distortion of God's way in dealing with man. Biblical criticism, which accounts for many abnormal situations in Old Testament history, renders an important service not only in making us see exactly what the Bible is, but also in making us see that God dealt with people in biblical times very much in the same way as he deals with us now."

With reference to the interest in Old Testament history, it is said: "Old Testament history is the history of the Hebrews who have prolonged their existence for more than three thousand years to the present time on a high level of civilization. The history of such a people deserves our study for its own sake as prompted by our interest in the human race. The outcome of this history is a collection of literature which is full of references to ancient life; and to those interested in antiquity Old Testament history offers a rich field. But the Hebrews did not live merely for themselves; men like Moses, David or Isaiah have affected the history of civilization, and if we would know the sources whence came many of the priceless contributions to our civilization, Old Testament history will be to us of great historical interest. Yet after all our chief interest is religious. If the Greeks had the genius for art, and the Romans for law, the Hebrews had the genius for religion. The conception of a personal God who revealed himself in history, a divinely authoritative code of morals, and the hope of a universal kingdom of God are the contributions of this genius to the well-being of humanity.

But this religious interest is enhanced by the fact that Christianity has its roots in Old Testament history. Christ's personal life and teachings presuppose the religious and ethical ideas of the Old Testament. The new element that Christianity brings is represented as the fulfillment of Old Testament hopes and promises, and throughout the entire New Testament the Old Testament is regarded as the preparation for the complete divine revelation in the person of Christ. For this reason an intelligent appreciation of the character and mission of Christianity requires a knowledge of Old Testament history."

The author tells us that it is in the light of the highest stage of the development of a divine revelation that the values of the Old Testament are estimated in this book. This, he says, will account for the frankness with which the lower moral and spiritual ideals, or in other words the faults of the saints as well as their virtues have been pointed out. He believes that the best evidence of the divine character of biblical religion lies not in its inception but in its culmination. His object is to obtain clear-cut moral and spiritual ideals for the religious and moral education of our own time.

Abingdon Press, New York, $1.50 Net.

Beyond our power of expression rests the eternal silence of thought.

MOUNT HERMON FEDERATE SCHOOL WINTER ASSEMBLY.

It was a rainy day, but Congregational women braved the rain and appeared at the First Baptist Church of Berkeley on Friday, February 4. Mrs. O. W. Lucas was there with her table of missionary literature; Mrs. W. C. Morken, our Congregational treasurer of Mount Hermon Federate School of Missions was there, Miss Laura N. Richards, our first vice-chairman, was on the platform, and one of the interesting speakers of the day was a Congregational missionary, Mrs. Gladys Stephenson Gordon, whose subject was "The Cross and the Crescent," Mrs. Gordon having been a missionary at Smyrna, Turkey.

Mrs. Gordon asked, at the beginning of her address, the question, "Why do Turks massacre Armenians?" and answered the question by saying it was according to the standard of the Koran. She quoted two passages from the Koran, one being, "Fight for the religion of God. God loveth not transgressors. Kill them whereever you find them!"

Two and a half years ago, Mrs. Gordon reached Smyrna. She wished to become acquainted with Moslem women, but it was three months before she met one of them. Then, at a missionary's home, Mrs. Gordon met a girl clothed in black, with a thick black vail over her face. When she lifted the vail, Mrs. Gordon discovered that this was a lively, enthusiastic young girl. The second Moslem woman whom Mrs. Gordon met was the mother of an eleven year old girl. The mother brought the girl to Mrs. Gordon's school, but stipulated that the girl must not become a Christian. Mrs. Gordon told her that any student must attend religious services. Eventually the mother let Mrs. Gordon bring the girl to America. "Just one reason," said the mother, "I don't want my little girl to have to endure the slavery of Moslem women."

Another young woman in Turkey, principal of a Turkish Normal School, said, "I have a better education than any other girl in Turkey. But I'm unhappy. I have no religion. I am not a Moslem."

Mrs. Gordon contrasted two kindergartens, one an American Christian one held for the Turkish children, where the children sing in English "God is love," and another Turkish kindergarten that she visited the same morning. Dreadful pictures of murder and massacre were on the Turkish kindergarten walls, and she heard the children sing a national song, "Revenge! Revenge!"

When Mrs. Gordon left Smyrna the 15th of last August, she and her party had no idea of the massacre. But they had to make a circuitous journey to reach Europe, taking sixteen days instead of a few hours. At the house of a Protestant doctor where they stopped on the journey, the mother was packing a trunk, for the crier would go through the town, giving people so many hours to get out of the place. While Mrs. Gordon was there, the crier went through the town, giving the people forty-eight hours to leave. On the trains the poor people were huddled like cattle. They had to pay their own fare, were often without food and always without water. At the station Mrs. Gordon saw a train of people being taken to the Arabian Desert. They told her to watch a certain stream when she was on her train, and she would see the bodies of twenty babies that had been thrown from the captives' trains. Mrs. Gordon talked with some Armenian girls. They did not know where they were

going, but they declared they would not go to a Turkish home. One showed Mrs. Gordon a white powder. "When the Turk comes near us, we're going to swallow this," said the girl. Mrs. Gordon referred to the Saturday Evening Post of Feb. 5, which says 800,000 Armenians have been massacred. Mrs. Gordon closed with her quotations again from the Koran, "O God, destroy the infidel" etc. and said that it seemed the more dreadful because each chapter of the Koran has for the dedication, "In the name of God, the Merciful, the Compassionate."

At the close of Mrs. Gordon's speech, the chairman, Mrs. N. E. Gallaway, called on Rev. O. W. Lucas to offer prayer, praying for Turkey.

Among other speakers of the day was Mrs. Dinsmore Alter who spoke on "Conservation Work of Congress of Missions," telling of the Report now in press, one thousand copies of which will be issued and distributed to the different denominations according to the amount contributed by each to the Congress of Missions. This Report contains 200 pages, the appendix being large, and the chapters being on 1. Bible Study, (with an address by Dr. Francis of Los Angeles); 2. Missions; 3. Inspirations; 4. Life Studies The Report will also contain the recommendations of the Conservation Committee of Congress of Missions.

Other speakers of the day were Rev. George Blair, supt. of Mt. Hermon; Mr. Harley H. Gill, who spoke on "Missions and the Anti-Alcohol Movement in California"; Mr. Frank B. Lenz, immigration secretary of the Y. M. C. A. of San Francisco, who spoke on immigration; Dr. E. A. Sturge, who spoke interestingly on the gift of the Bible from the Japanese Christians here to the Mikado, at the time of his coronation; President Benjamin Ide Wheeler of the University of California; Rev. E. P. Dennett on "The Freedman's Aid." At noon the devotional period was conducted by Rev. J. W. Johnson, professor at the Berkeley Baptist Divinity School. The ladies of the entertaining church served lunch at the cheerfully social intermission.

The report of the registration committee showed that, of 75 who registered, there were ten Congregationalists. As there were 80 people at the lunch tables at noon, some may have failed to register. Had not the weather been so very rainy, doubtless there would have been a much larger attendance. As it was, those who came heard a good program. We hope that many will plan to be at Mount Hermon next July, during the sessions of the Federate School of Missions. Do not forget the dates, July 17 to 22.

MARY E. BAMFORD,
Press Sec. Mt. Hermon Fed. School of Missions.

SUNDAY REST PETITION IN OREGON.

The One-day-of-rest-in-seven initiative petition has been mailed to five hundred pastors in Oregon. Will each pastor please read the instructions carefully and put the petition in circulation at once. Such measures are placed on the ballot in the order in which they are filed with the Secretary of State. It is of great advantage to be at or near the head of the list. Therefore we urge that the petitions be filled and returned at the earliest possible date. The key to success is in the hands of the pastors.

The Executive Committee is sadly in need of funds for the petition and publicity expenses. Will you not remit a prayer-meeting offering or an appropriation from some church fund? A donation of $1 to $10 from each society or friend of the cause will be highly appreciated. Make check payable to "Weekly Rest Day League."

Any pastor or layman desiring a petition to ciculate should address the Weekly Rest Day League, General Delivery, Portland, Oregon.

Among the Churches.

Oakland, Plymouth.—Eighteen persons were welcomed into fellowship last Sunday, four coming on confession of faith.

Riverside.—Dr. Eaton, President of Beloit College, Wisconsin, occupied the pulpit the last Sunday in January. Last Sunday morning Luther D. Wishard, noted student worker for Student Volunteers and Y. M. C. organizations, gave a powerful and interesting missionary address. At the vesper service at 4:30 p. m., Prof. Henri La Fontaine, Professor of International Law in the University of Brussels, spoke to a large audience.

Pacific Grove, "Mayflower."—On the sixth of February four new members were received, two of them on confession of faith; and seven infants received the baptismal consecration. The year 1915 as reviewed at the recent annual meeting showed real progress made, a net gain of eighteen members, a reduction of the building debt by $250, and a clear accrediting of the new system of including the apportioned benevolences as part of the one church budget to be paid quarterly from the regular treasury of the church. The church has passed the two hundred mark in membership this past year.

Pasadena, First.—The last Sunday in the month is advertized in the Bible School as "Go-to-Church Sunday," and the pastor adapts the morning service especially to young people on that day. It is a sight to inspire thanksgiving to see the gallery filled with classes of boys and girls, young men and women, accompanied by their teachers. Few of the young people present on January 30th will ever forget Dr. Fox's striking sermon on "Digging a Well," or his earnest admonition to them to "dig up" good names for themselves; and the fact that every one of them regards the pastor as a personal friend goes a long way toward driving the sermon home.——At the communion service last Sunday morning twelve members were received, three on confession.

Weaverville.—The annual meeting held last Monday night was one of the largest in attendance in the history of the church. The parish house was filled with old and young. The reports given by the various departments had in them an optimistic outlook. The pastor spoke of the peculiar difficulties which the church had faced during the year.; the financial problem had been a serious one; the absence of so many people from town for many months of the year had been another draw back. Yet a firmer grip on the work had been taken. The large attendance on the meeting was a good indication of the new interest which was beginning to be manifested. During the year the pastor had served outside stations. He has been called to conduct services in families living in isolated places. The church is extending its influence throughout the whole

county. In the town it has become a social, educational, as well as a distinctly religious centre. One of the new features is the organization of a Montessori school conducted by the pastor's wife. The kindergarten methods have been introduced in the lower grades of the Sunday school. The whole community has learned to appreciate the splendid work which the pastor, J. Morgan Lewis, and his wife are doing in this isolated mining region. At the conclusion of the business program, the meeting adjourned for a social time, ending up with an elaborate repast.

NOTES AND PERSONALS.

Next Monday at the meeting of the ministers in San Francisco the address will be given by the Rev. Dr. Gammon of Chicago.

Work will be commenced soon on a new building for Bethlehem Congregational Church, San Francisco, which will cost $3,000.

The Rev. Stephen G. Emerson, pastor of the Congregational Church at Prescott, Arizona, passed into the other life recently. Mr. Emerson had pastorates in Pasadena and San Diega for several years and was one of our most successful and beloved workers.

The Laymen's Missionary Movement meetings in San Francisco will be held in the First Congregational Church. They will begin with a Young People's Rally on Saturday evening, February 19. Sunday afternoon, Feb. 20 a mass meeting will be held in the church auditorium.

Tuesday evening, February 22, at the time of the Laymen's Missionary Movement meetings there will be a Congrgational Denominational Rally. It will be preceded by a dinner which will be served at six o'clock for 35 cents in the large lecture hall of the First Church, San Francisco.

CHURCH OF THE MESSIAH, LOS ANGELES.

The Church of the Messiah held its annual meeting on Wednesday evening, January 26. About one hundred and thirty sat down to the bountiful supper, provided by the ladies, and enjoyed a pleasant social hour preceding the business. Reports from all departments of the church work showed a year of work and advance on the part of the church. Financially the year closed without a deficit, there being pledges sufficient to cover all the expenses. The church is gaining in membership steadily, the present number being about 350.

The Sunday school is in fine condition and doing excellent work. One marked feature of the meeting was the hearty and enthusiastic recognition of the services of Mr. H.A. Palmer as clerk of the church, which position he has filled since the organisation of the church, but which he now is obliged to resign on account of failing health.

This church is fortunate, not only in having a goodly number of women of ability and force, but also in having a strong body of earnest and able men whose leadership is felt in all the work of the church.

The recent departure of The Rev. Stanley Ross Fisher for his new field of labor, and that of Mrs. Fisher, soon to follow, will be felt not only in this church but throughout the city. Mr. Fisher brought this church to a position from which it looks forward with hope and enthusiasm to the future. That the work of the church may go steadily on they invited Dr. and Mrs. Williams of Redlands to make their home among them and lead in the work until a strong committee succeeds in securing a permanent pastor.

FOURTH ANNUAL MEETING AT GLENDALE.

The fourth anuual meeting was recently held. One hundred and fifty enjoyed the bountiful dinner which was served at 6.30 o'clock. Instead of each family bring something to eat a commitee is previously appointed to arrange for the dinner for which the modest sum of twenty-five cents is charged. This sum enables the committee to buy all necessary provisions and with the help of several of the ladies the work is easily done.

The reports showed that all departments of the work had enjoyed a good year. In spite of the financial depressions all obligations for current expense and Benevolences had been paid in full. Some six hundred dollars had been raised and used for the construction of additional rooms. These rooms are a great convenience for the Sunday School work and the social activities of the church. Forty-three had been received into the church, loss by death and removal twelve, making a net gain of thirty-three.

During the year an aggressive Brotherhood was organized which is proving a help in many ways. The pastor made over twelve hundred calls (and he does not count all calls on minor matters).

This church is a little more than four years of age and is already becoming one of the strong churches of the southland. With an adequate building a large growth in membership would follow. The property is out of debt except a small sum to the C. C. B. S. which is being promptly paid in yearly installments. Rev. E. H. Willisford, Ph. D., is the efficient pastor. Mr. Willisford began the work in Glendale four years ago the first of last October.

Pre-communion services were held on January 26-27-28, Rev. Daniel T. Thomas of the Garvanza church speaking on "The Life of Prayer," Rev. Frank E. Knopf of Eagle Rock speaking on "The Life of the Spirit" and Rev. L. Potter Hitchcock of Pasadena speaking on "The Life of Service". Sunday morning, January 30th, thirteen new members were received, 8 by letter and 5 by confession. Of this number eight were adults.

NORTHWEST WASHINGTON NOTES.

Blaine.—The pastor, Joseph Weiss, closed his ministry with this church on Jan. 30th. Steps will be taken to secure a successor at once. Blaine is an important town near the International boundary. The plans of Mr. Weiss are unknown to the writer of these notes.

Snohomish.—During the month of January, Rev. Leonard Garver resigned from the pastorate of this church after ten months service. The organization is in financial straits and the outlook is far from encouraging. The church has voted to dispense with regular preaching services for an indefinite period. Mr. Pratt, of Coupeville, has been asked to arrange classes and outline courses of study in Bible History, Psychology and Sociology, giving occasional mid-week lectures. Church union is needed but the block system works too well. When the Baptist pastor resigned two years ago, leaving both churches without pastor, and suggested a joint pastor for one year the Baptists said they would start another church, and the matter was dropped.

The two churches are again without pastors, but the idea of union is laughed away. There is a place for a modern church in this city, but without financial help from the denomination it is not possible to carry on regular work with a suitable pastor.

Coupeville.—R. M. Pratt, pastor. Much sickness has rendered the work very difficult during the past three months. The Sunday school has been graded and a joint superintendency of Prof. Alfred Perks and the pastor is working for greater efficiency. The central interest of the church is still the mid-week service. The pastor gave four studies in "Mysticism and Modern Life," during January. These will be followed immediately by a series of sermons for the revival of the life of God in the Soul. The topics

Comparisons of 1914 Vote and Estimated 1916 Vote on Prohibition.

By Franklin Hichborn.

1914 Vote—880,317. Estimated 1916 Vote—980,317.

	REGISTRATION AND VOTE 1914.					1914 VOTE AND ESTIMATED 1916 VOTE.							
Counties	No. Precinct...	Total Registrations	Total vote cast.	Total vote on Prohibition..	Registered but did not vote.	Voted but not on Prohibition	Total Registered who did not vote on Prohibition .	1914 vote for Prohibition .	1914 vote against Prohibition	Prohibit'n carried by 1914.	Prohibit'n lost by 1914	Gain needed in 1916	1916 vote needed to carry Prohibition .
Alameda	283	122604	90072	83111	32532	6961	39493	29068	54043	.....	24975	11627	40695
Alpine	5	128	106	74	22	32	54	8	66	.....	58	3	11
Amador	28	4194	3601	3149	593	452	1045	973	2176	.....	1203	389	1362
Butte	87	15720	13472	11555	2248	1917	4165	5627	5928	.....	301	2250	7877
Calaveras	35	4322	3616	3156	706	460	1166	1436	1720	.....	284	574	2010
Colusa	26	4608	3579	3418	1029	1142	4436	1599	7889	.....	3737	1660	5812
Contra Costa	70	16477	13183	12041	3294	161	1190	4152	1819	.....	220	639	2238
Del Norte	8	1413	1274	1007	139	267	406	548	459	89	.....	219	767
El Dorado	38	4201	3267	2864	934	403	1337	1022	1842	.....	820	408	1430
Fresno	165	37035	28831	26002	8204	2829	11033	12056	13946	.....	1890	4822	16878
Glenn	20	4651	3680	3370	971	310	1281	1623	1747	.....	124	649	2272
Humboldt	71	14728	12077	10528	3651	1554	5205	4865	5658	.....	793	1946	6811
Imperial	32	10737	6762	6269	3975	493	4468	4296	1973	2323	.....	1718	6014
Inyo	28	2773	2297	2019	476	278	754	1119	900	219	.....	447	1566
Kern	99	24494	16430	14371	8064	2059	10123	6785	7586	.....	801	2714	9499
Kings	29	7884	5929	5280	1955	649	2604	2668	2612	56	.....	1067	3735
Lake	23	3109	2659	2375	450	284	734	930	1445	.....	515	372	1302
Lassen	26	3657	2665	2297	992	368	1360	1294	1003	291	.....	517	1811
Los Angeles	763	312455	234068	214894	78387	19174	97561	103645	111249	.....	7604	41458	145103
Madera	31	4697	3691	3242	1006	449	1455	1445	1797	.....	352	578	2023
Marin	46	10082	8692	8092	1390	600	1990	2132	5960	.....	3828	852	2984
Mariposa	22	2242	1607	1333	635	274	909	498	835	.....	337	199	697
Mendocino	69	10752	8390	7115	2362	1275	3637	2871	4244	.....	1373	1148	4019
Merced	39	7766	6167	5343	1599	824	2423	2587	2756	.....	169	1034	3621
Modoc	23	3160	2483	2022	677	461	1138	1033	989	44	.....	413	1446
Mono	7	575	471	353	104	118	222	1146	207	.....	61	58	204
Monterey	53	9982	8445	7499	1537	946	2483	3367	4132	.....	765	1346	4713
Napa	30	9142	8017	7367	1125	650	1775	2043	5324	.....	3281	817	2860
Nevada	46	6482	5469	4898	1013	571	1584	1935	2963	.....	1028	774	2709
Orange	75	23699	18395	16811	5304	1584	6888	10446	6365	4081	.....	4178	4624
Placer	53	8339	6759	6158	1580	601	2181	2546	3612	.....	1066	1018	3564
Plumas	26	2540	2079	1809	461	270	731	763	1046	.....	283	305	1068
Riverside	83	17197	13484	12464	3713	1020	4733	7782	4682	3100	.....	3112	10894
Sacramento	142	38030	29941	27569	8089	2372	10461	7936	19633	.....	11697	3174	11110
San Benito	28	3964	3171	2855	793	316	1109	1184	1671	.....	487	473	1657
San Bernardino	138	28183	22540	20823	5643	1717	7360	11380	9443	1937	.....	4552	15932
San Diego	173	42753	36751	33997	6002	2754	8756	14857	19140	.....	4283	5942	20799
San Francisco	525	161846	134492	126949	27354	7543	34897	21678	105271	.....	83593	8671	30340
San Joaquin	84	24719	20578	19004	4141	1574	5715	7607	11397	.....	3790	3042	10649
San Luis Obispo	47	8894	7152	6363	1742	789	2531	2723	3640	.....	917	1089	3812
San Mateo	55	11732	9815	9029	1917	786	2703	2357	6672	.....	4315	942	3299
Santa Barbara	61	10906	10041	9310	865	731	1596	4065	5245	.....	1180	1626	5691
Santa Clara	137	37230	31092	28665	6138	2427	8565	12661	16004	.....	3343	5064	17725
Santa Cruz	58	11552	9654	8894	1898	760	2658	4217	4677	.....	460	1686	5903
Shasta	56	7710	6157	5525	1553	632	2185	2441	3084	.....	643	976	3417
Sierra	20	1576	1273	1117	303	156	459	500	617	.....	117	200	700
Siskiyou	66	8231	6766	5989	1465	777	2242	2593	3396	.....	803	1037	3630
Solano	35	13069	10997	9732	2072	1265	3337	3357	6375	.....	3018	1342	4699
Sonoma	102	22992	19964	18251	3028	1713	4741	5782	12469	.....	6687	2312	8094
Stanislaus	67	14720	12480	11309	2240	1171	3411	6103	5206	897	.....	2441	8544
Sutter	23	3835	3300	2980	535	320	855	1358	1622	.....	264	543	1901
Tehama	45	6496	5371	4773	1125	598	1723	2507	2266	241	.....	1002	3509
Trinity	26	1898	1640	1332	258	308	566	511	821	.....	310	204	715
Tulare	93	20261	15985	14417	4276	1568	5844	7920	6497	1423	.....	3168	11088
Tuolumne	31	4796	3658	3287	1138	371	1509	1299	1988	.....	689	519	1818
Ventura	39	8774	7016	6406	1758	610	2368	3311	3095	216	.....	1324	4635
Yolo	27	7218	6198	5639	1020	559	1579	2441	3198	.....	757	976	3417
Yuba	29	5115	4119	3821	996	298	1294	1440	2381	.....	941	576	2016
Totals	4546	1219345	961868	880317	257477	81551	339028	355536	524781	14917	184162	142192	497728

during February will be: "The Wings of Eagles," "The Hinges of Gold," "The Cloud and the Mountain," "The Eternal City." The Sunday evening club, of men and women seeking a larger place in the service of humanity, requested the pastor to give a series of studies of "The Bible, its place in the world's literature." They were given during January and were largely attended. The club meets for one hour before the evening service. During February, four laymen will present little journeys in philosophy. Browning, Stevenson, Ruskin and Trine will be discussed.

SEATTLE.

The Rev. J. C. Evans of Cooperstown, North Dakota, has been called to the pastorate of the West Seattle Congregational Church. He is a graduate of Miami University and of Chicago Theological Seminary. Among those recommending Mr. Evans to the Seattle church was President Penrose of Whitman College.

For The Children.

A PIECE OF PIE.

Katy Lum was invited to a party. Mrs. Lum read from the dainty pink paper—the faintest pink it was, you'd think it was white, and only blushed a bit:

"Miss Bessie Fancher will be pleased to have Miss Katy Lum join her birthday party of six, on Saturday afternoon at four."

Didn't Katy's eyes shine! How wonderful first-time things are! It was the first time she had ever had a letter. It was the first time she was ever called "Miss," the first time she was ever asked to a party!

Mrs. Lum's eyes shone, too, but they looked wet. Why older people cry when they're glad, is more than one can tell. Katy was her only, only child. Mrs. Lum did fine ironing and mending for Mrs. Fancher, two days in each week.

Up at the Great House, Mrs. Fancher and her sister had been talking the party over. Said Mrs. Fancher:

"There are Grace Hurlburt, and Mary Sanford, and Sally Cornell, and Beulah Bates, but who'll be the fifth guest? There must be six in the party on a sixth birthday, and I don't want to make it more than a neighborhood affair. Don't you think it would be nice to ask Katy Lum?"

"Katy Lum!" Miss Alice repeated. Then the loveliest look came into her face. "I think you are a dear," she said.

"You're a trifle off the question," Mrs. Fancher laughed. "Katy often comes when her mother works here. She and Bessie play well together then. She seems such a good little thing, and I don't suppose she ever had a party. I want Bessie to grow up to know goodness wherever it is found, but besides I'd like to give Katy a perfectly happy time for once."

"She shall have it, if putting our heads together will do it." Miss Alice nodded her own pretty head as if the matter was settled, and indeed it was.

What great doings at the Lum's the rest of the week! Mrs. Lum said to herself, "It won't cost much to buy muslin for a frock for Katy, and a little lace to trim it with, and I'm as quick with my needle as the best of them. My girl shan't feel ashamed by the side of the others."

Between the stitches Katy had many rules given her to behave—and didn't she listen, her blue eyes wide open!

When the Saturday came, and four o'clock came, her little heart beat so fast, so fast, as she went to the party. With her white dress and its pretty lace edge, and the pink sash, and her pink cheeks, there wasn't a sweeter-looking child there, not to except Miss Bessie Fancher herself.

Such a gay afternoon! Aunt Alice wasn't so far off from being a little girl herself, that she couldn't lead the fun, and think up the things they never thought of. 'Twas a pretty sight to see them play at "exercises," while she sat at the piano directing them. Katy had the native wit which catches things quickly, and she quite led off in the march. Mrs. Fancher was so kind, it never seemed to come into anybody's thought that Katy didn't "belong."

It was a wonderful, wonderful afternoon! Two hours of play, and at six they sat down at the tea-table. Such a table Katy had never seen before! Beautiful china and silver! And flowers! Flowers in the middle, flowers at each plate! Katy did just as the others did, and pinned hers on her white dress at the left side, up near her throat. And the broiled chicken, and the cake, and the nuts and the sweets! Then six odd little candles were brought, each one in a pink candlestick, and each one with a tiny black wick lighted—and behold, the odd little candles and the pink candlestick were all made of ice-cream! You had only just to blow out your candle and then eat it up!

Katy had dreaded the tea a little bit, not being quite sure of her table manners, but Miss Alice was always at hand to help her over the hard places without letting her know it, and that is the true way of helping.

Then everything was taken away except the tablecloth, and Katy wondered why they all kept their seats, when the maid brought in the largest pie you ever saw. It was as big as a large milk pan, and very nicely browned was the crust, and cut in six great pieces.

No sooner was it set down than all the guests except Katy, cried out, "Oh, Jack Horner's pie!" and clapped their hands. Now Katy had heard how Jack Horner "put in his thumb, and pulled out a plum," but she thought this would be a most impolite thing at such a table, however it might answer if you were all alone.

But Mrs. Lum had said to Katy over and over again, "When you don't know how to do it, don't do it—wait and take notice." So Katy waited and took notice, and lo! just at the edge of every piece was a loop of baby ribbon. Bessie, the small hostess, who sat at the head of the table, said "Put in your thumbs, girls!" Then each girl put her right thumb into the loop of ribbon in front of her, and all were as still as mice for an instant. "Now pull!" said Bessie, when all the thumbs were in, and they pulled.

Never a pie went to pieces as that one did! Katy pulled with the rest, but she was taken up with noticing how they did it that when something fell forward in her arms she was surprised to see a doll baby resting there with its eyes closed as if it had just gone to sleep, as indeed it had. Now Katy's darling wish had been a doll which would open and shut its eyes, and say "Mamma!" She squeezed this one close, and if you'll believe me, it piped the real word, "Mamma!" so plain that a very deaf person could have heard. And the size of it! It must have laid quite across the pan! And the dressing of it—quite as fine as Katy's own party frock!

The other girls too seemed delighted with their pieces of pie, though there were no more wide-awake-go-sleep-say-mamma dolls. Possibly they had had them before.

And wasn't it wonderful that this one doll should come to Katy Lum's thumb to pull out—this one doll which made her the happiest child there, without any "fearsome" in the happiness?

Maybe Mrs. Fancher and pretty Miss Alice could have explained how it happened—Helen Hawley in Christian Observer.

OTTO AND THE AUTO.

'Tis strange how fashions make us change the objects we admire;
We used to sing the tireless steed, but now the steedless tire.
So Otto bought an auto, so as not to be antique,
But the thing was autocratic, as well as automatic,
And the auto wouldn't auto as it ought to, so to speak.

He thought to hire an auto-operator for the work,
And first he hired a circus-man and then he hired a Turk,
For he knew the circus-man drove fifty horses with success,
And if a man be shifty enough to manage fifty,
'Tis palpable enough he ought to manage one horse-less!

As for the Turk, 'tis also plain, deny it if you can,
He ought to run an auto, for a Turk's an Ottoman.
'Twas all in vain; so Otto moved to Alabama, purely
That he might say, "I'm Otto from Mobile, and my motto;
'A Mobile Otto ought to run an automobile surely!' "

So Otto sought to auto on the auto as he ought to,
But the auto sought to auto as Otto never thought to!
Then Otto he go hot, oh, very hot; as he ought not to,
And Otto said: "This auto ought to auto and it's got to!"

And Otto fought the auto and the auto it fought Otto,
Till the auto also got too hot to auto as it ought to,
And then, Great Scott! that auto shot to heaven—so did Otto.

—Edmund Vance Cooke.

A TOAST.

Here's to the old Earth, and here's to all that's in her,
To the soil of her, and the toil of her, and the valiant souls that win her;
To the hope she holds, and the gift she grants, her hazards and her prizes,
To the face of her, and the grace of her, and all her swift surprises.

Here's to her mighty dawns, with rose and golden splendor;
To the heights of her, and the nights of her, her springs and their surrender;
Her storms and her frozen seas, and the mystic stars above her,
The fear of her, and the cheer of her, and all the brave that love her.

—Marion C. Smith.

It fortifies my soul to know
That, though I perish, Truth is so;
That, howsoe'er I stray and range,
Whate'er I do, Thou dost not change:
I steadier step when I recall
That, if I slip, Thou dost not fall.

—Clough.

Poetry, above all, we should have known long ago, is one of those mysterious things whose origin and development never can be what we call explained, often it seems to us like the wind, blowing where it lists, coming and departing with little or no regard to any, the most cunnng theory that has yet been devised of it.—Carlyle.

Struggle is the law of growth—another way of writing strength.—James I. Vance.

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The father of a St. Louis lad had given him a 10-cent piece and a quarter, telling him that he might put one or the other on the church contribution plate. At dinner the father asked the boy which coin he had given. "Well, father," responded the lad, "at first it seemed to me that I ought to put the quarter in the plate; but just in time I remembered the saying, 'The Lord loveth a cheerful giver,' and I knew I could give the 10-cent piece a great deal more cheerfully. So I put that in."

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